

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAYHOLDERS."

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From the Cincinnati Gazette.

THE PARKERSBURG TRIALS.

The case of the three Ohio citizens, indicted at Parkersburg for aiding and assisting in the escape of certain slaves from Wood county, Virginia, came on for trial before the Circuit Court at Parkersburg, on Monday last, and resulted in a special verdict. A large number of persons were in attendance from Virginia and Ohio, but we are gratified with the information, that the case was conducted in an orderly and quiet manner, and that great satisfaction was expressed by the citizens of both States at the course of the trial. Gen. J. J. Jackson appeared for the Commonwealth of Virginia, Mr. Vinton of Ohio, and Mr. Wm. A. Harrison, of Harrison county, Va. for the State of Ohio, on the question of the boundary between the two States, and Messrs. Stinger and Spencer for the prisoners.

The indictment contains three several counts, founded on several laws of Virginia, one count being adapted to each law, to wit: 1. An act declaring it felony for any person to entice, advise, or persuade any slave from the possession or service of his master or possessor.

2. An act declaring it to be felony for any person to carry, or cause to be carried, any slave out of the Commonwealth, against the consent of the owner with intent to defraud or deprive the owner of his property.

3. An act declaring it felony in any person traveling by land, who shall give countenance, protection or assistance to slaves absconding from their owners, with the intention of preventing the slaves from being stopped and apprehended.

The lowest punishment for these offences is confinement in the Penitentiary for three years. The Virginia laws confer jurisdiction on the Circuit Courts in counties where a river or water course is the boundary, over such waters, so far as the jurisdiction of the State extends. There are twenty-one Circuit Judges, allotted to different circuits one in each to hold Circuit Courts. There is a General Court held at Richmond twice a year, composed of these twenty-one Judges, or not less than ten of them. The Judge holding the Circuit Court, is authorized in all cases of novelty and difficulty, with the consent of the prisoner to adjourn the case over to the General Court for its advice, what judgment to render. The next term of the General Court is held at Richmond, the first Monday of December.

After all the evidence in the case had been examined, on the suggestion of the Judge, and the concurrence of the counsel and the prisoners, it was agreed to take a special verdict, embracing all the material facts, in order to take the advice of the General Court upon the case, and if it should become necessary, to put it in shape for revision before the Supreme Court of the United States. In accordance with this arrangement a special verdict was returned, finding

1. That the defendants were citizens of the State of Ohio, and entitled to the protection of that State.

2. That upon information that the slaves named were about to run away from their master in Wood county into the State of Ohio several persons crossed the river into this State and sheltered themselves on the bank of the river, in order to arrest and take the slaves back should they cross over. That late at night the slaves crossed in a canoe, which was hailed from the Ohio bank and responded to in the canoe, but the words not understood. That the Virginia party in ambush descended to the river to apprehend the slaves, and found between the bank and the canoe several white men, and among them the three prisoners, who went to the canoe, stepped into the water by its side, and took from thence and conveyed up the Ohio side several wallets containing the clothing of the slaves. These persons and slaves were then seized, and taken over into Wood county and the slaves returned to their owner.

3. That on the 20th of July, 1845, when this transaction took place, the water on the bars in the channel of the Ohio River in that neighborhood, was 39 inches deep—that in an ordinary stage of low water, it was from 17 to 20 inches on those bars, and in the lowest stage of water 11 inches, but the water had been known to rise 55 feet in that part of the river. The water in a good boating condition was about 6 feet on these bars, and in

that stage would cover the beach where the canoe was grounded, and the transaction with the slaves took place; and that the bluff banks of the river average about forty feet in height.

4. The jury found the acts of Virginia and of the United States for the cession of the lands northwest of the River Ohio—the ordinance of 1787—the act establishing the State of Kentucky, and the compact relating to the jurisdiction on the Ohio of the States bordering thereon—the act of Congress authorizing the people of Ohio to form a Constitution of State government, with the State Constitution, in which the boundary of that State on the south is defined to be by the Ohio River to the mouth of the Great Miami River, and the act of Congress admitting the State into the Union on the footing of the original States.

"And if upon these facts the Court shall be of opinion, that by law the place where the acts of the defendants were committed is within the jurisdiction of the Commonwealth of Virginia, then the jury find the defendants guilty, and assess their term of imprisonment at the period of three years. But if on the contrary the Court, on the facts found, shall be of opinion that by law the place where the acts of defendants were committed is without the territorial jurisdiction of the Commonwealth of Virginia, then the jury find the defendants not guilty."

This verdict is recorded and adjourned to the General Court which meets at Richmond next Monday, and will be there argued in full and decided. And if the decision shall be against the prisoners on the only question in dispute, that of jurisdiction, the case may be removed to the Supreme Court of the U. States.

We forbear comment on this case, at this time, leaving it to the judgment of the Courts of Justice.

The prisoners of course, remain in prison until the decision.

ADDRESS TO THE PROFESSORS OF CHRISTIANITY IN THE UNITED STATES.

BRETHREN AND SISTERS:—Being assembled together in this our Annual Meeting, and being favored to witness, from time to time, during our deliberations, the benign and heart-rending influence of the unbounded love of God, in an eminent degree covering our assembly as with a holy canopy; under the influence thereof, our hearts have been enlarged towards our fellow-men of every class and description, with ardent desires for their welfare and happiness, in time and in eternity. The prosperity and extension of the cause and kingdom of the Prince of Peace, and the salvation of a fallen world, were felt to be objects, for the promotion of which we are called upon most earnestly, most devoutly, to labor.

It is under the influence of these convictions, and in consideration of the responsibility that rests upon us, the love of Christ constraining us, that we have felt our minds drawn to address you, briefly, in the language of expostulation, calling upon you, as you desire the glory of God, the happiness of your fellow-men, and the salvation of your own souls, to give your hearty co-operation in removing from the church, and the world those crying and enormous sins which operate so powerfully to the prevention of the spread of the Kingdom of Christ on earth, and threaten our country with the visitation of Divine judgments. Among those sins, we believe it our duty at this time particularly to call your attention to war and Slavery, not only on account of their pre-eminence in atrocity, but because their very existence in this age, and in this country especially, is chargeable to the professors of Christianity, individually, and in their church organizations; by their apathy and indifference in regard to those great evils, in many instances by an active participation in and open defence of them, and, in the case of Slavery especially, by the determined opposition (even of those who profess to be strongly opposed to the system) to those peaceful measures for its abolition, which we verily believe, God in his Providence has called into operation, as an offer of mercy to a guilty nation; and which we as firmly believe will, if finally rejected by the American people, greatly add to their guilt, and consequently to their punishment, when the Divine forbearance shall have been exhausted, and the nation shall be called to a fearful reckoning for its sins.

We cannot but believe that if the professed followers of Christ in an individual capacity, and in their church organizations, had heretofore taken and maintained a firm and uncompromising stand against these direful sins, the sound of war, the wailings of widows and orphans rendered desolate by the sanguinary conflicts on the field of battle, where the professed Christian sheathes his sword in the bowels of his brother—the clanking of Slavery's hateful chain, the groans of the bleeding victim writhing under the tyrant's lash, the sighing of husbands and wives, of parents and children, separated forever by the ruthless hand of oppression, would not now nor henceforward, be heard in our land; but universal liberty, would prevail from one extremity of our country to the other. And we would impress it upon your minds, that there is yet hope for our country. We believe the unmerited mercy of God is yet extended toward us, the day of our visitation is yet lengthened out a little longer—we therefore most earnestly entreat you to use your great influence for the reformation of the nation, and the removal of those crying sins, before mercy shall yield up the sceptre to inflexible justice, and the besom of destruction

shall be passed over us. Remember your great responsibility! Remember that upon you it depends, as instruments in the hands of a merciful Providence, whether the Heavendaring system of Slavery shall cease to exist, (for cease it must,) by the intervention of those measures which are of a peaceful and merciful nature; or whether it shall be extinguished in blood and carnage, or any other form of the manifestations of Divine displeasure. Set your faces like valiants in the cause of Christ, against both war and Slavery, and you will undoubtedly effect the happy termination of both; but if you continue to give them your countenance and support, we cannot but fear that the latter will be terminated amidst the awful and desolating effects of the former.

We firmly believe that the peaceable abolition of slavery and oppression would be the harbinger of the speedy approach of that day, when nation shall not lift up sword against nation, nor learn war any more. O, happy period and joyful state, ardently to be desired, labored for, and prayed for.

We cannot, in this brief expostulation, enter into a detail of arguments to prove the utter inconsistency of both the practices spoken of, with the letter and spirit of Christianity, and every dictate of humanity and mercy. Indeed the proposition is so plain and so self-evident, as to need no argument to prove it, with any whose minds are not grossly perverted and darkened. We appeal to the principles of reason, and the precepts of Divine revelation, as set forth in the Holy Scriptures, and to the dictates of an enlightened conscience, to decide whether the malevolent and bloody system of war be not wholly repugnant to the religion of the Prince of Peace, whose precepts teach us that all men are our brethren, and that it is our duty to love even our enemies, to do good to them that hate us and to pray for them that despitefully use us, and persecute us. We make the same appeal on the subject of Slavery. Is it possible for any sane mind to believe that a system which takes away every right and every privilege that distinguishes man from the brute creation; which makes him an article of property, to be bought and sold like a beast, to be driven under the lash of a taskmaster; which, so far as is in its power, brutalizes the mind, and wholly disregards and breaks up all those ties of nature which we prize so highly, can be reconciled with that holy injunction of our Lord Jesus Christ—

"All things whatsoever ye would that men should do unto you, do ye even so unto them." The idea is preposterous! The attempt at such a reconciliation is an attempt to reconcile Christ with Belial. Even the voice of nature cries out against this iniquity; and the pages of divine revelation, and the admonitions of an unperverted conscience, speak in tones of Sinai's thunder against this enormous system of oppression.

As we firmly believe that Slavery must cease from the earth before the reign of universal peace can come, we wish most solemnly to call your especial attention to this subject. We again entreat you to remember your responsibilities! Remember the language of our Holy Redeemer to his immediate followers, and consider it as addressed to you, individually: "Ye are the light of the world;" that is, if ye be careful to let your light shine before men in its purity; "but if the light that is in thee become darkness, how great is that darkness!" And again: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be seasoned? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." Where is the light of that Christianity, or the savor of that religion, which connives at, apologizes for, defends, and even participates in the practice of American Slavery? Surely the light has become thick darkness, and the salt has lost its savor indeed; and by the gross misconduct of the professors of Christianity, they have caused the way of truth to be evil spoken of. We have no doubt but the slaveholding, slavery-defending, and abolition-opposing professors have been the true cause of the fearful terrors that the spirit of infidelity is making in our country; and the apathy and indifference of a large number of those who profess to be fully convinced of the great evil of slavery, have added greatly to the spread of that spirit. The professed disciples have held their peace till the stones have cried out. Impelled by the loud calls of nature and humanity, even the sceptic has been induced to cry out against the enormities of American Slavery; and when he finds the professed Church of Christ arraying itself against those who are pleading the cause of the oppressed, is it any wonder that he should be emboldened in his opposition to that religion whose professed disciples and accredited ministers thus uphold and defend a system, at which infidelity itself recoils! What more effective weapon could the unbeliever use against the Christian religion, than that which its professors and teachers have furnished him with! And it is no marvel that he has been but too successful in its use. Thousands, we believe, whose hearts have been touched with deep sympathy for the suffering slave, have had their belief in the Christian religion shaken by the corrupt fruit of its professors and teachers. They see members and ministers of the great and popular denominations, engaged in the nefarious task of buying and selling, of chaining and tasking and exacting the sweat of their fellow Christians, with stripes, "which mercy with a bleeding heart, weeps when she sees inflicted on a beast"—they see these slaveholding professors of Christianity owned and commended with, as good brethren in Christ, by the great majority of the nominal Church—they behold

men of great talents and literary attainments, and who maintain a high character as men of exalted piety, men who are looked up to as eminent divines and able expounders of Christian theology, laboring as it were with the zeal of apostles, to justify this abominable system from the Bible—to make it a Christian institution. They behold the great mass of Christians coming up to the polls, eager to elevate slaveholders and pro-slavery men to the highest offices in the Government, and giving the system the most efficient support, by freely purchasing and using its blood stained products. In view of this appalling exhibition of Christianity, we ask again, is it any wonder that infidelity is making its inroads in our land? And to cap the climax of folly and madness, these pro-slavery Christians, with great apparent zeal for the cause of Christ, now attribute this increase of scepticism (which is the legitimate fruit of their own doings) to those who are laboring to vindicate the honor of our pure and holy religion from the foul imputation of sanctioning one of the greatest systems of abomination that was ever practised among men.

And now, in conclusion, we would renew our earnest expostulation with all who love the cause of Christ, to stand forth in vindication of his holy religion from the foul aspersions cast upon it by its professed friends. O, be not behind, we beseech you, be not behind the unbeliever in the advocacy and the exhibition of practical righteousness, lest your ears be saluted with the awful language used by the Divine Author of our religion, to a highly professing people formerly: "The publicans and harlots shall enter into the kingdom of Heaven before you."

Signed by direction and on behalf of Indiana Yearly Meeting of Anti-Slavery Friends, held at Newport, Wayne County, Indiana, from the 1st to the 6th of the 9th mo., inclusive, 1845.

WALTER EDGERTON, }
REBECCA EDGERTON, } Clerks.

THE COLORED PEOPLE.

The Legislature of Michigan at its last session, appointed a committee to report on the propriety of extending the right of suffrage to colored men. We give below some extracts:

"The objector says the colored man is of a race inferior, and intellect weaker than the white man."

Neither history nor experience sustains the objection. On the contrary, they conclusively refute it. Like other nations, Africa had her season of glory. During it she was one of the most powerful nations of the world. Her victorious arms had nearly annihilated the Romans. Her black Hannibal will ever be found in the list of Cæsars and Bonapartes. The limits of a report, however, forbid enlargement.

In modern times, one of the greatest writers of the day, celebrated for his intellect, and brilliant talent, amid the most brilliant capital of the world, Paris, is Alexander Dumas, a colored man. Europe's first men deem his acquaintance an honor. Many other instances might be mentioned. In this State, the objection is decisively exposed by the public exhibition of talent, in colored men under the most unpropitious circumstances. The committee allude to the many public addresses in the State, made by persons born in Slavery, and denied the aid of education.

In estimating the intellect of colored men, sufficient allowance is not generally made for the effects produced on a race by continued servitude, and a denial of education, during a series of generations. Reverse the situation of the African and the European—make the one the master, and the other the slave for centuries, and the white man will then possess the supposed characteristics of natural inferiority; to illustrate this the committee quote the following passage from the celebrated American traveler, Stevens.—See his *Greece, Turkey and Russia*, vol. 2 Harper's ed. page 40: "I was forcibly struck," says he, "with a parallel between the white serfs of Russia, and African bondsmen at home. The Russian boor generally wanting the comforts that are supplied to the negro on our best ordered plantations, appeared to me to be no less degraded in intellect, character, and personal bearing. Indeed the marks of physical and personal degradation were so strong, that I was insensibly compelled to abandon certain theories not uncommon among my countrymen at home, in regard to the intrinsic superiority of the white race over others. Perhaps, too, this impression was aided by my having previously met with Africans of intelligence and capacity, standing upon a footing of perfect equality as soldiers in the Greek army, and the Sultan's."

But some may ask, do not the moral habits of the colored people place them below the whites? Your committee has been assured by citizens of Detroit well qualified to judge, and entitled to full credit, that the moral habits of this people are better than those of an equal and average number of whites. The colored population of Detroit is about 300. It has two Churches, two sabbath schools, a day school, a temperance society, a female benevolent society, a young men's lyceum, and debating society. Over 250 regularly attend the churches. The official report of the Detroit school committee for the past year states that the colored children between the ages of 5 and 17 are 109, and that of these 68 attended schools, a proportion very greatly exceeding that of the white children, even after making every possible allowance. Of the 41 not attending school,

some doubtless were hired out, and obtained education—others obtained it at home, some were detained by sickness, perhaps, or want of proper clothing, so that the number that voluntarily abstained from education was trifling. This important fact is very significant of the people's habits.—The same facts are also shown in the colored population of Washienaw. In that county, there are many colored farmers of the highest respectability, and they are, without one exception, among the most honest, industrious, and moral of the community. They are independent in circumstances, good citizens, encouragers of schools, churches, and morality. The heaviest petitions for their franchise come from that quarter.

Again, our colored people are rarely found as criminals, or in poor-houses. They are not mendicants—do not burthen the country, but make an honest living, spite of the disadvantages of prejudice and legislative degradation. Many of them, too, have come from the South, poor and friendless to a new climate, and among strangers—having experienced in law but an instrument of oppression and with our border river only between them and immunity from any deeds they may commit.

From the Chicago Daily News.

LEGAL MURDER.

ROCK ISLAND, Ill., Oct., 25, 1845.

Mr. Editor:—I hasten to lay before your readers an account of the horrible tragedy just enacted here. John Long, Aaron Long, and Granville Young have this day been hung according to law for the murder of Col. George Davenport. Although the morning was a rainy one, an immense concourse of people were seen assembling from every part of the country, and at the time of the execution I made an estimate, and should judge there were five thousand present—a promiscuous assemblage of men, women and children.

At 11 o'clock the guard formed in a hollow square before the jail, and marched to the gallows, where they were dismissed until after dinner. Music by the Green Mountain Boys, composed expressly for the occasion. At one o'clock the guards again formed in front of the jail, when the prisoners were brought out, and conducted in solemn procession, with music, to the gallows. The guard formed in a hollow square about the gallows, while the prisoners ascended the scaffold and took their seats with the sheriff. Several other gentlemen also ascended the scaffold. I saw other gentlemen, for the prisoners appeared very much like gentlemen. They were well dressed, and up to this time, scarcely any emotion was visible in their countenances. But after sitting awhile, a slight paleness seemed to overshadow their faces, as they looked upon the crowd, and upon the apparatus before them. Strange would it be if their hearts did not sink in that hour. The sheriff advanced and read the order for their execution; after which he remarked that if the prisoners wished to say anything, opportunity was given. John Long then arose, (the sheriff having unbound his arms) and advancing forward, made a very polite bow, and addressed the audience as follows. I give the substance of what he said, avoiding his frequent repetitions, and correcting his language, which was sometimes ungrammatical and otherwise incorrect:

"Ladies and Gentlemen of this respectable audience—I appear before you a dying man, about to be launched into eternity, and request that you will listen to what I have to say before I leave this world forever. Myself, my brother Aaron, and my friend Granville Young, you see brought before you about to be hung for the murder of Col. George Davenport. I now say to you, gentlemen, and I wish you to receive it as the declaration of a dying man, that as for myself I plead guilty, but these two men (pointing to the prisoners) are innocent of the crime. I wish you to receive this as the dying declaration of a man. (Here he became much affected.) I now tell you, gentlemen, that Robert Birch, William Fox, Theodore Brown and myself committed that murder—though we killed Mr. Davenport unintentionally—and I wish the people of Rock Island distinctly to understand and depend upon it, that no other person is guilty of that crime, either as necessary before or after the affair, and every other man who is hung for that crime is hung innocent. As for me, gentlemen, I do not fear to die; the fear of death was never before my eyes; but I cannot bear to see two innocent men hung. Look at the evidence against these men. Who was it? The evidence against Aaron amounts to nothing at all. There was not the slightest evidence excepting what was given by Birch, and I do not believe there is a man within the sound of my voice, who does not believe that Birch perjured himself. The grocery man testified that Aaron bought bread there, but when he came to look at him, he said that he thought the man who bought the bread was two or three inches taller. So you see what amounts to. As to Granville Young, upon whose evidence was he convicted? Is Mr. Bonny here? (Here he looked for some time among the crowd.) If Mr. Bonny is here, it is my request that he step forward. (He was told Mr. Bonny was not there.) Well, then, if Mr. Bonny is not here, it knocks 650 pages from my speech. That man Bonny has been held up before you, gentlemen, as one of the best men that ever lived. But I now tell you that he is the chief among thieves and robbers, and was accessory both before and after the fact, to the murder of Miller. You may apply to Dr. Williams and Mr. Loomis, as witnesses to that fact—